1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

probably not more than 20,000 men. The extra number would have been made up by the quotas of the different kahlons, lonpas, and gobas, who were obliged to furnish from ten to four men each.

Since Moorcroft's time, however, the population has very much decreased, partly owing to the ravages of disease, but chiefly to the destructive effects of war. In the summer of 1834 the small-pox broke out in Ladák with such fatal virulence that 14,000 persons,* or more than one-twelfth of the whole population, were carried off. Amongst a filthy people, who never wash, and who only change their garments when the cloth has rotted piecemeal off their persons, the mortal effect of such a contagious disease as small-pox cannot be wondered at.

But the ravages of disease were almost forgotten in the more deadly destructiveness of war and its attendant miseries. They who survived the small-pox had only to lament the sudden loss of near and dear relatives; but they who escaped death in the war had also to bewail the pillage of their property and the destruction of their houses. By the wholesale plunder of the metal images belonging to the monasteries, the invaders gave a rude shock to the pious minds of the whole people, while they secured the bitter enmity of the lamas by an extensive resumption of monastic lands.

Such was the effect of these severe and impolitic measures, that no less than three-fourths of the lamas,

* About 10,000 died before the conquest. Dr. Henderson, who was then in Ladák, gave both physic and advice, but nothing availed to check the disease. Zoráwar Sing *is said* to have vaccinated great numbers by force, of whom no less than 4,000 died. My informant was a Musalman who hated the present maharaja, and I doubt the truth of his statement about the compulsory vaccination.

775 a youth of 26 years of age who has lately returned from Lhasa
79r where he had been for 14 years. Last spring, under the orders of the Maharajah of Kashmir, he went down with a party of his monks, to Srinagar, there to show the religious mask-dance (vide "Festival") to H.E. the Commander-in-Chief in India, and on his return to Leh, he came to see me.

He was handsomely dressed in a robe made of a particular kind of dark golden coloured and yellow embroidered China silk, which none but skooshoks or great personages are allowed to wear, and he had on Chinese long boots, which he did not remove when he
[576] entered the house. His head and face were closely shaved and one arm was bare. On entering the room, he bowed and then presented the customary "khatak" or "scarf of salutation," which I accepted.

— He stayed about half an hour and impressed me very favourably; his manner, and general appearance was superior to anything I have seen among other Lámas or people of Ladák.

[771] He seemed to think that, for Buddhists, the Buddhist faith was the correct and necessary faith, while for others, their own religion, whatever it might be, was the right religion for them.

My friend the Skooshok who has been born 17 times already, (and who is an incarnation of Pakula, a contemporary and disciple of
648 Buddha) is apparently, a man of both worlds; for in reply to my enquiries hoping that he had not been inconvenienced by the heat of Kashmir and the journey down, he told me, with a twinkle in his eye, that the game had proved worth the candle, as he had succeeded in inducing the Maharajah of Kashmir to repay him for his trouble, by remitting twenty per cent of the revenue charge on all lands belonging to the Speetuk monastery. Some two years ago in the face of great opposition from the Lámás, the revenue charges, all over the country, were increased by four annas in the rupee, and this increase it is which has been remitted.

835 INCEST--hngien (or SHgnien or rgioot) SHik ches (lit. to break relation). According to Ladák custom, the forbidden relations, for a man, are his mother, sister, daughter, aunt, grandmother and niece.

● 751 [72]INOCULATE TO--drumpa (or dumpa) tsok ches. This word also means to vaccinate. Ladákis have no faith in vaccination, but

they believe in inoculation. They take the scales of the sores of a small-pox patient, dry them, reduce them to powder, and then mix a little of the powder with water, and give it to the person who is to be inoculated, to drink. Sometimes an incision is made in the skin and a small quantity of this powder is inserted. 751

[73]INTERMARRIAGE--It is usual for persons to marry into their own caste, but not necessarily into their own sub-division thereof. A man, however, may marry into the caste below his own, a woman must marry either into her own caste or into the caste above it. For forbidden degrees of relationship, see "Incest." 582 564

[75]JELLY--jellee (European pudding) gólum (an unstrained jelly made by Ladákis, out of sheep's head or feet, and given to sick persons, as being nourishing). 758

JUGGLER--hunar ltankhan. In Ladák jugglers form a distinct sub-division of one of the lowest "castes." 564 463

[76]KALON--kálón. Hereditary Prime Minister, but see "Kolon" and "Minister." 645

KARDAR--kárdár. The Ladák Wazárat is divided into 13 Kárdár-ships; the Kárdár's duty is to collect revenue, report and investigate criminal cases, keep the "beygár" or "forced labour" rosters, and generally to superintend local affairs. In return, his own share of "beygár" is remitted, and he gets 2 per cent. of all revenue collected in cash. On the share of the revenue paid in kind, he gets nothing. 631 647

[77]KOLON--kálón. The title of the family to which, in the old days, the Prime Minister always belonged, also the title of the Prime Minister himself. But see "Minister". 645

KUT--roosta (the root of the "Aucklandia costus"). Kut grows in the Sind Valley and other parts of Kashmir. It has a violet-like scent, and is used for incense. Its collection and sale is a monopoly of the Kashmir Durbar. 137 438 656

LABOURER--hlápa (general), khurpa (load carrier), thralpa or 000

797 red and yellow sects. The women of Ladák do not wear petticoats.
791 Their dress consists of patoo trousers and a patoo garment in which bodice and skirt or petticoat are joined together. The skirt part of this garment is called "hmadGHak" or hmad-yok", and the bodice part "stotGHak."

776 PHANTOM--hlandey or hlandrey--the name of a class of spirits, supposed to appear in various forms, and then to suddenly vanish out of sight; zumthhrul or zumthhul or chhumthhrul or chhumthhul, as a mirage; namSHet or namŚHes, the ghost of a dead person; SHeelok, one returned from the dead. But see "Resurrection."

751 PHYLACTERY--srunga or SHunga. The Buddhists of Ladák obtain
777 from their Lámás, extracts, or texts, from their sacred books, printed on paper or longcloth, etc., these they enclose in a silver or copper casket (kabzóma) worn like a locket. The poorest people wrap them up in paper and tie them to a string worn round the neck or waist. [121] The men sometimes fasten them to their caps, and the women to their headdresses (peyrak). A Buddhist never wears a charm on his arm or wrist as a Hindoo or Mahomedan might do.

[121]

788 PILGRIMAGE--hnasjal or jala. Ladakis go on pilgrimages to Trilóknath, the Manasarwar lake, Jowála Mukhi and other places of Hindoo pilgrimage.

276 PIPE--kanzak, or respectfully zhalzak, a tobacco pipe with a straight stem, about 10 inches long, and with small round bowl. They are made of brass or iron, and sometimes silver plated. This is the pipe of the traveller and of the villagers. Townspeople use the Indian pipe which they call "cheelam" or "gurguri cheelam." The Baltistán pipe, which is also used by Ladakis, is called "roocho-cheelam," or respectfully "doncheelam" "poori" a pipe for conducting water, etc.; "oldong" the windpipe.

595 [123]POLYANDRY--There is no word for this. Polyandry is almost
753 universal among the Buddhists of Ladak. For further information, see under the heading "Marriage." It is said that polyandry induces leprosy, but in Ladak the disease is unknown, though

213 PRINT TO--par giáp ches. Printing in Ladak is confined entirely to the printing of texts, religious books, etc. The Lámas are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.

875 [129]PURR TO--máney ton ches i.e., to tell beads. Tibetans consider
788 that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.

751 QUARANTINE--GHak ches. In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.

776 [130]QUEEN--giámo or giálmo or rgiálmo. The Queen-Empress of
177 India is known to Ladákis as "paldan hlámo" or "goddess Paldan." In pictures, the "Paldan Hlámo" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways: hence, as European ladies ride on side saddles, the Queen has been given the name of Paldan Hlámo. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.

524 QUOIT--lchaks i khorlo (the iron quoit) khábmo (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.

525 RAFFLE TO--rgiánSHingtáng ches. Each man takes a stick and marks it the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.

821 RAINBOW--záchoothung. The word "za", means 'epilepsy" and "chhoo
753 thung" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epilept

[131]

412 RAKE--kházey (wooden, with teeth); panka (small wooden, and with no teeth).

latter, amid continual murmuring of magical and exorcizing formulas, 852
cut off a lock of the child's hair and threw it away as an offering, in order to make the gods favorably disposed towards the child. For this the lama received a few silver coins.

Little Drogpa Namgyal thrived visibly; his cheeks and his limbs 754
became rounded and the women of the house were agreed with aunts, cousins and women of the paspun-ship (Sib) on this point: In the whole of Kalatse and surroundings, yes, in entire Lower Ladakh (so said he very wise) there was not another child so pretty as the little son of Lobsang Wanggyal. Over this there was joy and pride in the circle of relatives. But beauty is a dangerous privilege: A pretty face draws glances upon itself, and these glances are not always friendly. Grandmother Tsering Putrid had seen quite clearly the other day how Chondsom from the Cat's-mouth house (bi-la-k'a) had given the child a completely evil look of jealousy. She also knew precisely why she had done so. The woman had a child who was as ugly as a little owl. /27/ The following night little Drogpa Namgyal had screamed continually. That woman had, of course, wished something evil upon the little one and this was now making itself felt. The grandmother had immediately taken her daughter-in-law to task and had blamed her for her carelessness. Such pretty children should not be exposed without protection to the glances of one's neighbors. Aside from the customary amulets on the coat and on the cap, a black soot stain on 75
the forehead wards off the Evil Eye. Thus, for the first three to four years of his life, the little boy always had his face made unsightly by an ugly soot spot. Immediately after his first sickness his mother affixed a new amulet to the boy's cap. This amulet consisted of a small slip of paper folded together, on which the lama had written a number of magical and exorcizing formulas, in part in Tibetan, in part in Sanskrit, and in part just a meaningless series of mystical Sanskrit words, as defense against the wily demons and against the Evil Eye. This slip of paper was sewn into a little bag of red wool and was hung to the cap by a string. Year after year, as the perils to young life increased, new amulets were added: now a red one, now a yellow one, a blue one, then also a silver one, until more than a dozen of such little bags and capsules swung from the coat and the cap of the ten-year old boy. The matter in the end did not turn out to be so expensive after all: for each of the amulets the father had had to pay the lama four to six annas (35 - 50 Pfennig), depending on the size of the misfortune that was presumably threatening. The

751 [326] The goldsmith in Leh, who also produced many temple implements aside from the women's ornaments that he made, had sold him the silver one for two rupees; the consecration by the lama, who inserted a magical piece of paper by which the amulet obtained its magical power, cost another 12 anna (equals Reichsmark 1.00).

753 783 [757] Despite all these protective measures, in spite of all pious exercises and arts of exorcism performed by the priests, little Drogpa Namgyal became seriously sick when he was about two years old, around the time of the ripening of the apricots. He suffered from a very bad stomach and intestinal disease which could not be alleviated by any of the remedies applied to it, such as the eating of flour porridge, medicines, and the like. How was this possible after all the protective measures which had been taken up? There must be some special reason for this. /28/ Grandmother Tsering Putrid turned to investigating. She wanted by all means to find out what it was. After two days she came back filled with anger from the neighbor women with whom she had had a long, excited conversation. Now she had discovered the cause. The niece Yangdsom, who often had to take care of the little boy and who then carried him around tied to her back by a wide shawl, had gone out of curiosity into the house of Dragtschanpa. The latter's wife had recently died, and the niece had gone into see what the lamas, who had gone in with books, censers and musical instruments, were doing there. In so doing she had, of course, become impure, together with the unsuspecting child on her back, and the house god was angered about this. The stupid girl! For this stupidity she should have her ears boxed a couple of times once she had been purified again by an offering. And what was to happen to the sick darling? The lama

755 783 Mipam who was much in demand as a healer, was called into the house. The lama sat down by the side of the mother who had the child in her lap and was crouching on a carpet; he took a book and began to read prayers to the medicine Buddha Manla (Tibetan: sMan-bla, in Sanskrit: Bhaishajyaguru), the great healer of all sicknesses. Then he produced a small brass mirror which had a loop at its edge through which was tied a strip of white silk. This mirror the lama held before the child's face in such manner that its reflection was visible in the mirror. Then he sprinkled consecrated water from a small metal jug several times over the image in the mirror at the same time constantly mumbling prayers and formulas to himself. By this process, as the holy man explained, the child was purified of all stains.

Then the lama took a slip of paper on which he had written a

164 villages in lower Ladakh too. Indian tradesmen who were traveling through had brought with them a malignant, typhus-like fever, to which many succumbed. Then the smallpox went through the land and claimed numerous victims. Like flies in late autumn people were dying. The villages, yes, even the individual houses of a village, barred themselves against each other. The well-to-do
• 751 farmers had the lamas make large and small dosmo (string crosses and stars), in order to exorcise the disease-bringing demons. Everywhere on paths and roads one could see lying these magical objects, which were supposed to bar the way for these fiends; the poor laid down thorny twigs and hoped for the same protection from these. A magical piece of paper was much in demand, on which two human figures were pictured in block printing, tied with chains on hand and foot: the spirits of disease who are tied by magic. The magical formulas were printed in a circle, which occupies the center of the picture. The lamas did good business with these magical slips of paper.

758 Some of the smallpox sufferers were tended by their family in the house. But other families, driven by fear of contagion, took their sick members into the desert directly outside their village. There these poor wretches looked for scanty protection among the large scattered stone blocks against the scorching rays of the sun and the sandstone. Daily the relatives would bring their sick people a bowl of food and a jug of butter tea; they would place both at some distance on the ground, they would call out a brief greeting to the sick, and then depart hastily. This sick person, who still had sufficient strength, would then drag himself laboriously to the spot in order to get the food. But it often happened that at the call no answer was made anymore. The following day the bowl would then stand still untouched; the sick person no longer needed any nourishment; he
766 had suffered the last. Then a few men of the tribe would come and would drag the corpse by a rope into the Indus and there leave it to the fish as a "burial." In the best case a paid lama would be present on the occasion, in order to read a very brief mass for the dead. Sometimes it happened that the corpse could not be found at first. Wolves had torn it apart and carried it off--"buried."

/186/ The Tibetans have no pangs of conscience about this kind of "burial." It is quite customary, even, and it is considered as particularly meritorious for the deceased because in this way he feeds the hungry animals even in death, something which is credited to his

They take the ashes of the (cremated) corpse out of the furnace, and 765
put them inside a sack; then they paint the entire furnace white both inside and out. On top above the opening a roof is formed (out of stone and bricks). The holes (fire holes) down below are closed (with stones). On top of the roof of the furnace they stick a white flag. With the statement, "Now we carry off the 'flowers' (meaning, 'the remains of the bones and the ashes'), " the p'as-pun load the ashes of the corpse onto the horse. In this way two lamas take the ashes to the river (60)

60. In Ladakh it is usually the Indus River or one of its tributaries.

amidst the blowing of the large trumpets, and scatter it there.

On the very day on which the corpse is carried out (and burned), the bone ceremony is started on the (larger) remains of bones which have been brought into the house. This ceremony lasts one day. The crushed bones are mixed with the ashes of the burned paper mask, with loam, as well as with the shavings of jewels (turquoises, agates, and others) and metals, and with this mixture five, ten, even up to 100 and more pastes (impressions, Tibetan t'sa-t'sa), are created. (61). Some keep these impressions in their household temples, others

61. These pastes are pressed /or, printed/ with the help of very finely carved wooden moulds. On the front side they show pictures (reliefs) of Buddhas and other deities. Frequently they also bear the figure of a chorten.

build a special T'sat'sa shrine (t'sad-k'añ), shaped like a chorten, and put the pastes inside. Others again, place them inside an old chorten, and again others throw them away on the mountain or into the river. By the assertion of the practitioners of black magic, the lamas even consecrate (62) artfully created t'sat'sas with pictures of deities (in relief),

62. Through the consecration by the priests, the T'sat'sa images are supposed to be endowed with magical powers, and therefore [751] they are believed to be effective as an amulet for defense against disease and danger.

to be worn on a ribbon around the neck as amulets.

Now, after each (participating) lama has received a compensation

8: Calvert G-3 (1904) 1909 AJ4 W. Tibetans AJ4

789 Bushans of Pin. It has three edges and an elaborate handle.

An old trick of the Bushans, which I have seen them perform, is to wave the magic dagger over a stone and then to place the stone on a man's chest and break it in two by hurling another stone on to it.

Amulets.

751 The *shungwa* is an amulet containing a paper, with *mantras* and prayers against sickness, falling stones and so on, written by some well-known abbot.

The *chhoh shun* is an amulet specially worn during a journey.

Lucky and unlucky days.

777 Special days are lucky or unlucky for special acts; *e. g.*, starting on a journey, cutting a crop, sowing a field, and so on. Everyone knows these, and *lámas* are only consulted for special occasions.

Unlucky days for journeys, when there is no time to wait, are thus evaded. All you have to do is to walk 20 or 30 paces in the opposite direction to that of your journey and you can go on your way rejoicing.

There are no lucky days for crossing the Spiti River.

[793] Unlucky days for actions, which must be performed, are thus evaded. Call a *láma* to read certain *mantras* and pay him a fee in money or grain and all will be well.

Hares.

262 The people of Spiti will not eat hares, as they hold them to be a kind of donkey. The name for them (*ribong*) means wild ass.

Earthquakes.

823 The God of the Earth is a frog and occasionally shakes it, as it is balanced on his back.

Deformities.

732
777 A child born with an extra finger is lucky, but a child born with the number short or with the fingers incomplete is unlucky. The people do not admit killing off such children.

776 Jäschke, means "low." The name could therefore well mean "the
773 lower one." (Compare lji-ba and lci-ba, "heavy.") The Klu-mo or female nymphs are famous for their beauty and Kesar is therefore warned not to fall in love with them. In No. 7 of the Glin-glu of Kalatse, aBru-gu-ma to Kesar:

Oh my wise king!
When you now descend into the land of the water spirits
And see all the nymphs of that land,
Then forget not your helpmeet in the land of man.

[301] The Ladakhi women want to equal the nymphs in beauty and
[332] therefore they wear on their head broad leather strips covered with turquoises, which fall from their heads down below the middle of their backs. This leather strip, called te-rag, is supposed to represent a snake growing out of the human back. This, according to the rules of ancient Indic art, is the characteristic feature of the
[784] Nagas. To this realm of the waters belongs everything that lives and moves in water. It therefore includes fish, frogs, and quite especially water snakes. Since all these creatures can assume human form, even if only with the insignia mentioned, the Tibetans may not eat any of them. The nymphs are supposed to distinguish themselves not only by multitudinous propagation (consider the many fish eggs), but also by a high degree of wisdom. When Kesar's letter arrives in Glin, in which he announces his return from the north country, a nymph is the only creature who can read the writing (1).

1. Lower Ladakhi Version, "Capture of aBru-gu-ma," No. 7.

With respect to King lJogs-po, it should also be mentioned that according to song No. VIIb of the Wedding Songs of Kalatse, he is identical with the famous Ma-dros-zil-chen (Avavatapta, "Not-hot"). In this way we are told his dwelling place at the same time. It is the above-named Manasarowar Lake, the lake Ma-dros. In the chronicle of Ladakh we read in the report of King Khri-sron-Ide-btsan that this human king, or his friend, Padmasumbhava, got the king of the nymphs to come up to the surface of the Manasarowar Lake by holding a thunder mace (vajra) in the water of the lake. The
776 nymph who was able to read (mentioned above) had been brought
773 out of her element only because someone had thrown poison into
951 the water. The king of the nymphs had to promise the king of mankind never to let leprosy come again among

[See pp. 1-8, Category 116 for references--Analyst]

human beings. This disease is called Klu-nad among the Tibetans, and among the Indians Nagaroga (a disease caused by the nymphs). The disease is ascribed to the nymphs because leprosy at first looks like snow. The passage cited from the chronicle of Ladakh seems to indicate that instead of one prince of Nagas, they conceived of two who lived in the Manasarowar Lake. This duality may be derived from the Indians. /11/ The Tibetans seem to have severed the adjective Zil-chen, "the radiant," from the name Ma-dros-zil-chen, and to have created a new divinity with it.

In the case of this king of the Nagas, Ma-dros or lJogs-po, it should also be mentioned that he recedes into the background as an active deity as much as does the king of heaven and the goddess of the earth. He no longer goes out to rape the earth goddess. Rather, he has left this to younger persons, in particular to the king of Hor (Mongolia and Turkestan, countries to the north of Western Tibet). Winter is the time when the water masses, in the form of ice and snow, put the earth in their bondage, and winter's power penetrates from the north. In the Kesar saga we read that Kesar after his wedding goes off to the north in order to do battle against the Giant of the North, and that during this time King Gur-dkar (that is, "White Tent") of Hor rapes aBru-gu-ma. For many passages of the Kesar saga it appears that the Naga king was a divinity for human beings, and that, even though a third-class divinity, he received the same hommage accorded the god of heaven and the goddess of earth. From this ethically impeccable figure, however, there soon developed a new figure which embodied the evil principle. We shall speak later of this "devil" bDud.

Ancient representations of the Tibetan Klu, in particular of the king, have not yet been found. From the Kesar saga (Spring Myth, VII, 27-30)[1] we see that King lJogs-po rides a horse called Klu-rta-snon-chun, "little blue nymph horse." In the dream song (Shel-li-bu-zhun, Paladins, III)[1] we read that the king carries something in his mouth which at first glance looks like a black sheep. Later it turns out that the presumed sheep is actually a lotus flower.

The Colors of the Three Realms. The most original color system is apparently to be found in a version of the Kesar saga of the village of Sheh (Shel) as it is written down in the Spring and Winter Myths. There we frequently hear of three altars erected in honor of the deities of the realms of the world, which have white, red, and blue for their colors (1). According to this system, sTan-lha, the realm

1. Spring Myth, IV, 20-26; VII, 22, 30; IX, 1.

[See cat 116, pp. 1-8 for references. -- Analyst]

20; Asboe M-3 (no date) 1938 AJ4 West Tibetans AJ4
Ladak

B

796 778 751 On the 28th day of the 12th month, a festival called *Doss-Mo-Che*[3] is held in Leh the capital of Ladakh. People from far and near attend this important function. The

1. *Doss-Mo-Che.* An effigy of a man with the yak's horns filled with blood. The whole is carried on a plank.

Lamas (priests) make a life-size effigy of a man (*Doss-Mo-Che*) with straw, adorning it with coloured garments. This effigy is then placed in a prominent position in the dancing

[3] *Doss-Mo-Che*

It seems that the un-Tibetan part of the *Doss-mo-che* ceremony when the Sepoys of the Kashmir State play their part in destroying the effigy, is a concession to the now ruling Maharajah who is a Hindu and identifies himself with the Buddhistic practices observed in Ladakh. Once a year the Maharajah causes prayers to be read by the Buddhist clergy, and defrays the expense of feeding them during this period.

20: Asboe M-3 (no date) 1938 AJ4 West Tibetans AJ4
Ladak

floor of the monastery, and beer and grain are offered to it. This is followed by a devil dance, the Lama performers being arrayed in special dancing regalia and masks. The next morning another devil dance is held; and about 3–0 p.m. the effigy is carried with great solemnity on a plank to an open piece of ground outside the town. Two yak horns (*Yak-I-Ru-Cho*) are filled with blood, and fixed one on either breast of the effigy. A platoon of local sepoys belonging to the Kashmir State then open fire on the horns as a target, but fail to hit the mark. It is believed that as the *Sku-Shog* (a high Buddhist ecclesiastic) has pronounced a charm upon the yak horns they thereby become invulnerable so long as that important personage remains near them. When, however, this church dignitary takes his departure, the sepoys return to the assault of the effigy, and succeed in hitting the mark. This is the signal for the people to rush in pell-mell with thorns which they lay at the foot of the effigy and burn it. This ceremony is performed in order to forestall sickness and other misfortunes to the community.

C

On the 8th day of the 1st month a *Tse Shu* (popular amusement or sport) is held for all the villagers. This function occurs once a month, when barley flour dumplings are made, the various households taking it in rotation to provide food and drink for those who assemble to dance and amuse themselves in various ways.

D

On the 15th day of the 1st month, males and females circumambulate prayer walls and monasteries in order to obtain merit. They perform this ceremony in procession. If a woman in the procession meets anybody she must give